

THE
COMPLAINT
OF THE
CHILDREN of *ISRAEL*,

REPRESENTING

Their GRIEVANCES under the
PENAL LAWS:

And Praying,

That if the Tests are repealed, the Jews
may have the Benefit of this Indulgence,
in common with all other Subjects of
England.

IN A

LETTER to a Reverend HIGH PRIEST
of the CHURCH by LAW established.

The FOURTH EDITION.

By *SOLOMON ABRABANEL*,
of the HOUSE OF DAVID.



L O N D O N,

Printed for W. WEBB, in Paternoster-Row. 1736.

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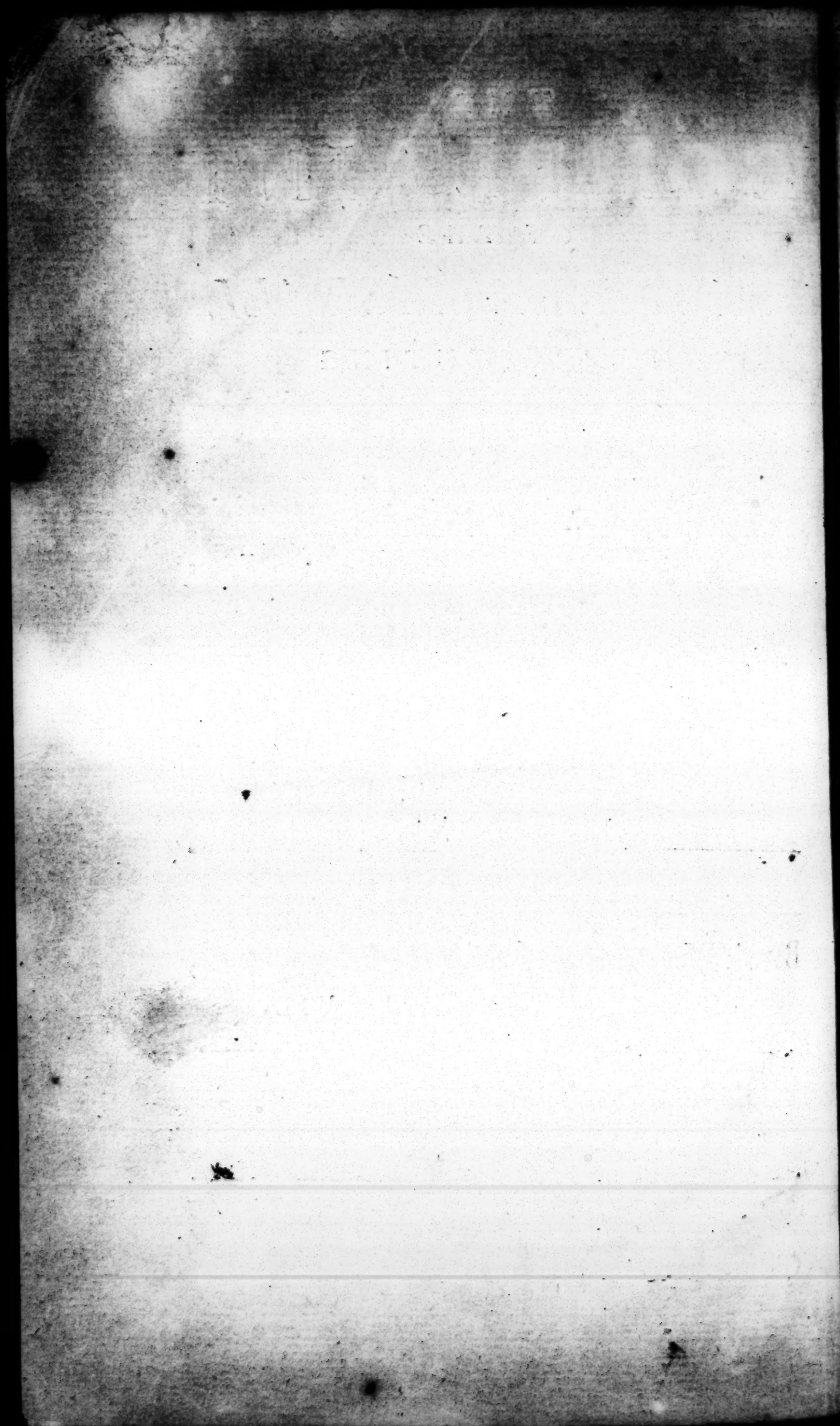
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T H E
C O M P L A I N T
O F T H E
Children of *Israel*, &c.

REVEREND SIR,



ALTHOUGH I am a JEW, a *Circum-*
cised Jew, it will be allow'd me to ad-
dress myself to a *Christian High Priest*;
nor will the *Rabbins* of our Religion
condemn me for this Application, since
I come to you in the Behalf of a numerous *Innocent*
People, groaning under Oppression, obliged to con-
tribute to every publick Charge, yet excluded from
every publick Employment; and this, on no other
Account than that of Religion, though you know,
and, I doubt not, are ready to avow, that *the Chri-*
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the Rights of Mankind in a worse Condition than it found them.

THE Truth is, that we, the *Jews* of this Kingdom, who have always been peaceable well-meaning Men, submitted with Patience to this Hardship, because we never yet saw our *Christian* Countrymen agreed in Opinion, whether *Christians* in general are qualified by *Christianity* itself for Publick Employments; and we were led to believe, that if the *Faith of Christ* admitted of so much Distinction, if *Christians* might be separated from *Christians*, and only those of a favorite Complexion entitled to Offices, the *Jews*, in this Case, could not hope for much Indulgence from a People who have so little for one another.

BUT since this *Stumbling Block of Offence* is likely to be taken away, since it is proposed that no Man's *Religious Opinions* shall be any longer his Civil Qualification or Disqualification, we hope, that *Protestant Dissenters* will not be the only Men received within this righteous Comprehension, but that you, Sir, whose Equity we reverence, though we differ from your Faith, will be our Patron, on the Principle of universal Charity; that as the Great Apostle of your Revelation gloried to be stiled the *Apostle of the Gentiles*, you will think it no Dishonour to be the *Bishop of the Jews*; and that as your Saviour himself said of one in his Times, we may say of you, with equal Truth, *Behold an Israelite in whom there is no Guile.* For,

WE have an unquestionable Right to your Protection, if you are unquestionable in your Sincerity; (as who dare even suspect it?) We are told by some *Christians* who sometimes attend at Church, that in your Pulpit, where you never deceive, and in your Prayers, where you never dissemble, you beseech God for

for *Jews, Turks and Infidels*, giving us the Preference of those who believe the *Arabian Prophet*, as you prefer *Mahometans* before those who believe none at all. Now, it would be unreasonable to throw us wholly on the Care of Heaven, without shewing some Regard to us on your own Part: It would be imposing a Burden on the Providence of God, and expecting him to work *Miracles*, whilst you neglect the natural Means of doing us Good. If therefore you refuse our *reasonable Requests*, and favour us with *unprofitable Prayers*, you act the Part of *Courtiers*, who profess a World of Respect for their Friends, whilst they avoid every Opportunity of serving them, and get rid of them at last by recommending them to *Princes or Great Persons*, who have either no Leisure to mind them, or no Obligation to prefer them.

WE hope for greater Candour from you, Sir, and are therefore thus free to trouble you with our most reasonable Apprehension, that though, from the *rigid Institutions* of our Religion, we every one of us must suffer *certain Mutilations of the Flesh*, yet we ought not from any Consideration, either human or divine, to suffer such a *Civil Circumcision*, as to be cut out of all Employments, even in our native Country, under a Government whose Authority we have obeyed, and whose Establishment we have supported with such irreproachable Fidelity, and such disinterested Zeal, that divers *Uncircumcised Patriots* (not forgetting *his Honour* in particular) who on certain Occasions have been favoured with the Trusts, and loaded with the Bounties of this Royal Family, would be flatter'd beyond what their Modesty can bear, were it said in their Praise, that they have not behaved to the Government worse than very Jews.

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IN FACT, our present Usage is more grievous than what we endured even in the *Land of Egypt*. We were so far from being under Incapacities there, that *Joseph*, a *circumcised Jew*, was King *Pharaoh's Prime Minister*, under whose gentle Administration we flourished exceedingly ; which is more than we have since done by the *Favour of Ministers*, though many have been in *former Times*, who wanted only *Circumcision* to make them PERFECT JEWS.

THIS Exclusion from the Trusts of that Society which we belong to, is the more intolerable Grievance, because, should you look into all the *Offices of Business*, whether *Civil* or *Ecclesiastical*, we may safely appeal to your candid Opinion, whether you know many Persons employed therein, *who behave themselves BETTER THAN JEWS*.

WE are not to be answer'd, as the *Dissenters* have been, that *repealing the Tests* would be of small Advantage to us; for God and your *whole Order* know, we ever had more scrupulous Consciences, than to be *Occasional Conformists*. And though *Bread and Wine* are extreamly proper to be eat and drank with the *Paschal Lamb*, yet we strictly adhere to our own *Passover*, and never, in our Lives, made free with your *Sacrament*.

NOR are we to be answer'd, as the *Papists* very justly are, that we favour the *Pretender*; or, that we seek to establish a *foreign Jurisdiction* within his Majesty's Realms : For you, Sir, can bear us Witness, that we seek for no King but our *long expected Messiah*; and that we solicit no Kingdom within less Distance than the *Holy City*, where we might safely be trusted, could we rescue it out of the Hands of the Infidels. So that as the *Pope* and *Turk* would undoubtedly be the chief Enemies to our Empire, we have all the Merit of *Protestants*, in Opposition

position both to *Popery* and *Mahometanism*. And perhaps it may be said, with the strictest Truth, we have not contributed, like too many *Protestants*, to make our Countrymen grosser *Bigots* than *Papists*, and greater *Slaves* than *Turks*. But this is so tender a Point, that we may not, without Incivility, enlarge upon it in an Address to you.

HOWEVER, without giving Offence to good *Protestants*, by unseemly Reflections, we insist, that the *Jews* are, in all Respects, of equal Merit with the *French Hugonots*, who shew themselves conscious of our Superiority, by their continual Attempts to outvy us in the *Frowziness* of their Persons, and the *Sallowness* of their Complexions, in magnifying the Losses they have suffer'd through *Persecution Abroad*, and hoarding up the Gains they have acquired by *Usury at Home*: Nay, we are ready to acknowledge, that, as far as *Dirt*, *Avarice* and *Extortion* can make them *Jews*, they might be convicted upon any Statute against *Judaism*; and even *Circumcision* is not wanting to most of them, though we will not say *AS PROSELYTES*. But then you will do us the Justice to own, that we were led by wise Men and great Captains, by *Moses* and *Aaron*, and *Joshua*, with other extraordinary Personages, which will, at any Time, set the *Children of Israel* above a Rabble of ridiculous Enthusiasts, who were led by such *snivelling Vermin* as *Prophet Lacy*, and the Printer * of the *Old Whig*, or the *Consistent Protestant*.

Not that the *Jews* oppose any Indulgence which the Legislature may be disposed to grant to the several *Sectaries* in Religion: But we hope, whatever *Toleration* is granted, that we shall have our Share of

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If the *Rights of Nature* are alledged in Maintenance of this Claim to publick Offices, wherein have the *Dissenters* a better Title to Employments than the *Jews*? Are we not MEN, because we are *circumcised*? Are we not under the Protection of the *Law of Nature*, because we are under the Dispensation of the *Law of Moses*? If it is of Justice due to them——Can it with Justice be denied to us? And if an Act of Parliament is to pass, which shall give this Capacity of executing publick Offices to all who live in Obedience to publick Authority——Can such an Act be consistent with itself, without comprehending the *Jews*?

If the *natural Right* of the *Jews*, to such an Indulgence, might need Support from other Considerations, I could write a Volume, instead of a Pamphlet, to shew the *Hardships* we labour under. You have laid hold of the PROMISE which was made to our *Father Abraham*, and have taken the *Kingdom of Heaven* as your Inheritance, in Right of the *Children of Israel*; whilst you have excluded the whole *Twelve Tribes* from every Privilege of the Society in which any of them live. You have converted our *MOIETY of the Bible* to your own Use, and have utterly

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FOR GOD's Sake, therefore, look upon us *Jews* as a People whom you have injured, and to whom you are indebted. We are not in the Case of *Dissenters*, who are said to have injured you: We never turned you out of your *Churches*; we never set up *Chapter Lands* to Sale; nor pulled down your *Hierarchy*; but, on the contrary, it is *to us* that you owe your *Mitres* and your *Revenues*, your Privileges and Pre-eminencies. If any one asks, whence you derive your *Priesthood*? You know, in your Consciences, that *Christ* himself was a *Layman*: You fetch your Pedigree from the *House of Aaron*, and make more Profit to your Order, of the *Five Books of Moses*, than of all the *Four Evangelists*.

As you are beholden to us for the most valuable of your *Emoluments*, you owe the most useful of your *Politicks* to our Institutions. You have learned from us, that the *Righteous* are intitled to the whole *Earth*:

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I BEG you, by the mutual Civility which subsists between us, not to imagine that I lay this Debt to the Charge of the *Orthodox* only: I ought to acknowledge, that the *Dissenters* have their due Share of all these Gifts and Graces; and I make the same Use of the Fact, in reasoning with either Side, that since you have purloin'd your most profitable *practical Doctrines* from the *Children of Israel*, you are ungrateful, beyond Example, in debarring the *Jews* from the Enjoyment of their natural Rights.

THIS Injustice is the more unprecedented, because all *other Sects* in Religion have persecuted only those who either worshipped *other Gods*, or made Innovations in the ancient and *established Form of Worship*. In the first Case it hath been usual to abuse their *DIVINITY* himself, before it hath been held decent to *punish* People for adoring him. In the latter Case, *Schismatics* have had the Odium upon them of *breaking in upon the Property* of an established Religion, and of *invading Privileges* which the national Sect had been long possessed of. But *we, the Jews*, are not within the Description of either of these Cases. You own our GOD to be a *true* one, and you know that we were in Possession of him *Two Thousand Years* before the Name of your Opinion was mentioned in the World. In this Case, we are neither *Infidels*, *Idolaters*, nor *Schismatics*; we neither disown the *true God*, nor adore a *false one*; nor have we been guilty of Innovations, but are punished for adhering to our *old Forms*, and for *not receiving New*.

WE might, nevertheless, absolve you, in a great Measure, of this crying Injustice, could we find that *your Religion* had imposed it upon you; whereas we are fully satisfied, that *you have imposed it upon your Religion*, and have taken Measures against the *Jews* which are not to be justified by the Gospel of *Jesus*. If the meritorious Character of a *Saviour* might be pleaded with those who believe or pretend that *he dy'd to save them*, Is it not manifest, that *HE* who *redeem'd* you was a *Jew*? That *HE* whom you preach, as a *Light to all Nations*, was a *Jew*? That *HE* whose Cause hath cloathed you in Purple, hath advanced you to Honour, and loaded you with Riches, even *CHRIST HIMSELF*, WAS A *JEW*? And can you forget, that *your Religion* had wanted the Evidence of a principal *Miracle* to confirm it, had it not been from *his* special Regard and tender Affection to *us Jews*? For *he raised up the Dead*, as we are told in your *New Testament*, and restored to a childless Father his Daughter, only because it was told him, that the *CENTURION* loved our Nation, and had built us a *Synagogue*.

IF then the *Founder of Christianity*, honoured an Idolater, an unconverted *Heathen*, who loved us, and built us a *Synagogue*; how much greater Indulgence would he have expected in our Behalf from *Christians* obliging themselves to obey his Precepts, and imitate his Example? Would Hatred, Reproach, or eternal War upon his People, the *Jews*? Would turning them out of their *Synagogues*, or laying them under *Penal Laws* for resorting to them, have been more acceptable to *Jesus, the Jew*, or more endearing to him in the Conduct of *Christians*, than the contrary Usage was in the Instance of the hospitable *Pagan Centurion*?

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IF then the *Founder of Christianity*, honoured an Idolater, an unconverted *Heathen*, who loved us, and built us a Synagogue; how much greater Indulgence would he have expected in our Behalf from *Christians* obliging themselves to obey his Precepts, and imitate his Example? Would Hatred, Reproach, or eternal War upon his People, the *Jews*? Would turning them out of their *Synagogues*, or laying them under *Penal Laws* for resorting to them, have been more acceptable to JESUS, the *Jew*, or more endearing to him in the Conduct of *Christians*, than the contrary Usage was in the Instance of the hospitable *Pagan Centurion*?

How opposite such Proceedings are to the whole Tenor of his Gospel, the Writers of his Life, the Acts of his Apostles, and, above all, the Epistles of your great Apostle PAUL, may abundantly shew. It was your Saviour himself who said, *Salvation is of the Jews*: And are we to have no *Retribution*, but *Obloquy*, *Hardships*, and *Penal Laws*? We, whom the Psalmist, and all the Prophets, have boasted to be the *Dominion*, the *Peculiar*, the *Inheritance* of GOD; to whom, as PAUL himself hath testified, *pertaineth the Adoption*, and the *Glory*, and the *Covenants*, and the *Giving of the Law*, and the *Service of GOD*, and the *Promises*: *Whose are the Fathers*, and of whom, as concerning the *Flesh*, CHRIST came, who is over all.

It is said of Jesus, in the Gospel according to Matthew, that he gave it in his Charge to his twelve Apostles, *Go not into the Way of the Gentiles, but go rather to the lost Sheep of the House of Israel*. In another Place, he answers to the Woman of Canaan, *I am not sent, but unto the lost Sheep of the House of Israel*. And when she came and worshipped him, crying, *Lord, help me*, he said, *It is not meet to take the Childrens Bread and cast it before Dogs*. PETER, the Prince of his Apostles, speaking to our Nation, says, *Ye Men of Israel, ye are the Children of the Prophets, and of the Covenant, which GOD made with our Fathers, saying unto Abraham, In thy Seed shall all the Kindreds of the Earth be blessed*. PAUL proclaims his Mission to be to the JEW FIRST, and also to the Gentile. To honour the Jews, he declares to the ROMANS, *I also am an Israelite, of the Seed of Abraham, of the Tribe of Benjamin*. To vie with them, he boasts to the CORINTHIANS, *Are they Hebrews? So am I. Are they the Seed of Abraham? So am I*. And, in the Epistle to the Hebrews, he tells them of the Covenant which GOD Almighty had made with the House

House of *Israel*, that he *would be to them a GOD,*
and they should be to him a *People*.

HAVING all these Testimonies, in *your own Revelation*, to entitle us to full Protection and Indulgence from you, Whence is it, that we suffer such multiplied Oppressions; and, instead of *GOD's People*, are treated as the *Outcast of all the Earth*? Do you pretend, that the *Priests*, in the Days of our Fathers, destroy'd *Christ*, and persecuted the *first Christians*? In Truth, they behav'd themselves as *Priests* generally behave, *wickedly, ambitiously, cruelly and impiously*. But, are the whole People to bear the Sins and Impieties of their *Priests*, on their Heads, through all Generations? Seeing that it was *Priestcraft*, which either destroy'd the Innocent, or seduc'd the Vulgar, and that the common People had no Hands in the Iniquity, but through the Instigation of their villainous *Guides*, who charged it on their Consciences, and exacted it of them, in the Name of the most high *GOD*, that they should commit Barbarities shocking to human Nature. If, therefore, any zealous Christian is offended at the Inhumanities of the *Jewish Priesthood*, and willing to revenge them on us *Jews*, let him make it his own Case; let him think how hard and unjust it would be to punish him, or his Family, for the Wickedness of any *Christian Priest*, either living or dead, especially of such as acted their Injustice Two thousand Years before he was born. Did *Calvin* burn *Servetus*? Might not then all the Followers of *Servetus's* Opinions, as justly burn all *Calvin's* Disciples, as *Christians* punish *Jews*, because the *Jewish Priests* crucify'd *Christ*? Say then, are we more accountable for what was done in our Church before we came into the World, than other Churches will own themselves to be? And are we not entitled

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entitled to the Indulgence and Toleration of *Christians*, by all those Principles of Equity and Charity which they can offer to shew, that our Fathers ought to have granted this Indulgence and Toleration to theirs ?

It is brought as a Reproach upon our whole Nation, that some of our Ancestors put *Christ* to Death. It is aggravated by the Circumstance, that he was the *Messiah of Salvation* ; but, if our Ancestors knew him not to be such, they had not the Guilt on their Consciences of putting so divine a Person to Death. It is not pretended, that they knew any such Circumstance, but rather, that their Hearts were harden'd, and that their Eyes were blinded with other Matters, which rather entitle them to Pity than Reproach. If then this Act of Cruelty and Tyranny be view'd in its full Horror, it was no other than an *Act of Injustice* to an innocent or righteous Person. And if all Posterity are involved in Guilt and Punishment, by the casual Destruction of Innocence and Virtue, all Nations in the World must be accursed to the End of the World, since no Age, or Country, hath been without Instances, where the greatest and worthiest Persons have been singled out for Destruction, by the Violence of prevailing Parties, frequently attended with popular Acclamations.

You, Sir, who are an *High Priest* yourself, must own, that *Caiaphas* was a Man of more Decency and Temper than some of your own Order ; for he used no less weighty an Argument for the Destruction of *Jesus*, than that *it was better that one Man should perish, rather than a whole People*. Which of you, Sir, would have scrupled a Moment to concur in a Sentence, which was urged by this *Plan of Necessity* ? Or, which of you would not have

have put an hundred Men to Death, rather than that your own *Hierarchy* should be brought into Danger?

You must hence allow, that the barbarous Act of putting *Christ* to Death, and the deceitful Argument that made it popular and plausible, was a very ordinary Effect of *priestly Imposture, Ambition and Cruelty*, which are prone to shed Blood, and to make Havock of Mankind, for the Gratification of Revenge, or the Advancement of Tyranny: And this being so common a Blemish on the Professors and Leaders of all Religions, *Ours*, I hope, are no more to be branded with Reproach, than the rest of our Neighbours who have not less deserv'd it.

It is indeed very extraordinary, that the *Apostles Successors*, as you call yourselves, should take more Liberty of abusing us *Jews*, than the *Apostles* were allowed to do themselves. A great Part of the EPISTLE TO THE ROMANS is writ expressly to reprove the *ungrateful Gentiles*, for despising and reviling our Nation. Your Apostle PAUL loads us with no such unreasonable Charge, as the *Guilt of Blood*, which was shed before we were born, nor imputes it to the *Jews* even of that Time, who had no Hand in shedding it. On the contrary, he declares, *Brethren, my Heart's Desire, and Prayer to GOD for Israel, is, that they may be saved. For I bear them Record, that they have a Zeal of GOD, though not according to Knowledge.* And, in the next Chapter, he affirms prophetically, *All Israel shall be saved.*

EVEN to those who urged their *Unbelief*, as an Argument of their Reprobation, he saith, *Hath GOD cast away his People? GOD forbid; for I also am an Israelite — Have they stumbled that they should FALL? GOD forbid; but rather, through their Fall, Salvation is come to the Gentiles. — I speak*
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to you Gentiles ; in as much as I am an Apostle of the Gentiles, I magnify mine Office ——— If the first Fruit be holy, the Lump is also holy ; and if the Root is holy, so are the Branches : And if some of the Branches be broken off, and thou, being a wild Olive-Tree, wert grafted in amongst them, and with them partakest of the Fatness of THE OLIVE-TREE, boast not against the Branches ; but, if thou boast, thou bearest not the Root, but the Root thee ——— Thou wilt say then, the Branches were broken off that I might be grafted in. Well, because of Unbelief they were broken off, and thou standest by Faith ——— BE NOT HIGH-MINDED, BUT FEAR.

I cannot omit the Paraphrase which a great Christian Philosopher, the late Mr. Locke hath given us, because he hath open'd the Sense very fully ; and the English Reader will find it more intelligible than this Passage can be, strictly adhering to the Hebrew Idiom, in which the New Testament is written.

‘ If Abraham, Isaac, and Jacob, from whom the
 ‘ Jewish Nation had their Originals, were holy,
 ‘ the Branches also that sprang from this Root are
 ‘ holy. If then some of the natural Branches were
 ‘ broken off, if some of the natural Jews of the
 ‘ Stock of David were broken off and rejected, and
 ‘ thou, an Heathen of the wild Gentile Race, wert ta-
 ‘ ken in, and ingrafted into the Church of GOD
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 ‘ Jews. If any such Vanity possess thee, remember,
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 ‘ Christian, is derived to thee from the Promise which
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FROM these full and irrefragable Proofs, it appears, that not only the *Law of Nature*, but the *Law of Christ*, entitles us to the Protection of Society; and it is a monstrous Oppression of us *Jews*, that we suffer any Usage from *Christians*, which is repugnant to *Christianity* itself. If all the *Evangelists*, and *Apostles*, prove the Persecutions and *Penal Laws*, which we labour under, to be opposite to the Intentions of *Jesus Christ*: If all the *different Sects* in the *Christian Religion* maintain, that Persecution for *religious Opinions* is contrary to the *Law of GOD*, and to the *Order of Nature*: What Argument can be offer'd to exempt us from any Indulgence which can be allowed to our *Brethren* of the *dissenting Perswasions*?

And yet it hath happen'd, as much to our Amazement as to our Indignation, since the Debates concerning the *Sacramental Test* have been revived in this Kingdom, that, having applied ourselves to certain *Reverend Pastors of Dissenting Congregations*, offering our friendly Assistance to them in the Prosecution of their Design, assuring them of the Desire which we sincerely profess to remove these unjust Restraints on the *natural Rights* of Mankind, and proposing to join with them in their Petition to the *King's most excellent Majesty*, and to *both Houses of Parliament*, they have utterly refused to countenance or concur with us; they have found out Distinctions to prove, that *they have Rights by Nature*, which *we have lost by Unbelief*; that they have a *Privilege by Grace*, which we cannot lay hold of, *but by coming over to their Faith*: And, in short, have flatly told us, That none but *Christians* ought to be capable of Employments in a *Christian Country*. So little does it avail any Body of Men to believe in *GOD*, that they are nevertheless to be per-

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WE cannot but admire at such uncivil Usage from our *Brethren the Dissenters*, who had laid themselves under so many Obligations to us *Jews*, have turned us out of the Possession of all our antient Privileges, and allow us as little Right in the *Old Jerusalem*, as we pretend to have in the *New*. In short, they make as free with *Sion*, as if they were *Lords of the Manor*; and appropriate the *Songs of Sion* to themselves, as if they were *Hymns of their own composing*.
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You, Sir, who are an orthodox high *Priest*, will judge between us *Jews* and the *Dissenters*, whether we have not the same Right as the best of them, to Employments? Or, what Pretence there can be, that, against the Constitution of the Country in which we live, we, of all other People, should have no Share in enacting or executing the Laws which we are bound to obey? Why might not the *Land of Canaan* be as profitably represented in Parliament, as the *Kingdom of Scotland*, and with as little Prejudice to the *Church of England*, from our *Synagogue*, as from their *Kirk*? Why may we not adorn one Side of *St. Stephen's Chapel* with our *flaxen Wiggs* and *fallow Faces*, in as becoming a Manner, as our *Northern Brethren* appear on the other Side in their *black ones*?

With regard to publick Employments, are there not Abundance of them in this *happy Island*, which are fitter for *Jews* than for *Christians*, and which have insensibly transformed good *Christians* into real *Jews*, by the prevalent Force of Example? What may you think, Sir, of us *Jews*, in the Capacity of *Excise Officers*? Or, what think you of *Excise Officers*, as different in any Thing from us *Jews*, but that the *circumcised* are in all Respects fit to be *Excisemen*, and that the *Excisemen* are most of them fit to be *circumcised*?

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With regard to publick Employments, are there not Abundance of them in this *happy Island*, which are fitter for *Jews* than for *Christians*, and which have insensibly transformed good *Christians* into real *Jews*, by the prevalent Force of Example? What may you think, Sir, of us *Jews*, in the Capacity of *Excise Officers*? Or, what think you of *Excise Officers*, as different in any Thing from us *Jews*, but that the *circumcised* are in all Respects fit to be *Excisemen*, and that the *Excisemen* are most of them fit to be *circumcised*?

I could, Sir, give you many Reasons to convince you, that natural *Christian Policy* should induce you to favour us *Jews*; that you have many Obligations to us as a *Clergyman*, though you forget all Relation to us as a *Christian*; that as *our Religion* was the Parent of yours, our *Synagogue* is the *Buttress* of the *Christian Church*, an Evidence of its Extraction, an Authority to prove its Antiquity, a living Record to testify whence you had your Revelation; and that therefore you cannot be too indulgent to a People, whose Establishment cannot be destroyed, without removing the Foundation of your own.

BUT that single Article which I have already mentioned, that *divine Right of Tythes*, which is the Source of all your Plenty, might make the *Old Testament*, and the *Jews*, of favorite Consideration with you; especially when you reflect, that *all the Sects* in your own Religion deny your Title to *Tythes*; that the *Quakers* hold it sinful to pay them, and suffer all Extremities, rather than act against their own Consciences in so tender a Concern; that the People of all other Perswasions hold them to be of human Invention, and belonging to the Cognizance of temporal Power; and that most who allow them to be lawful, do not at all believe them to be reasonable or expedient.

YOUR Brethren of the *Clergy*, in Return for this great Obligation in the *Article of Tythes*, might very gratefully and profitably appoint us *Jews* to be your *Tythe-Gatherers*; and this, too, without alarming the People who pay them, since they can scarcely believe, that the *Jews* themselves would be more rigid Collectors, than the Generality of *Church Officers*.

BUT instead of expressing your Gratitude to us, by such reasonable Returns of Kindness and Confidence

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dence as we might expect, you most unnaturally call upon us to serve *Parish Offices*, which you will not suffer us to discharge, yet punish us with *Fines* and Penalties, because we *do not* discharge them. Are you not more cruel, in this Respect, than the *Task-Masters of Egypt*, who compelled our Forefathers to make *Brick without Straw*? For, if they had acted by Policies like yours, they would not have suffered us, *by any Means*, to make the *Bricks* which they had commanded, yet would have punished us for not making *what they would not suffer us to make*.

You have justified this *unmerciful Usage* of us, by alledging, that, in the same Manner, you use one another; and I owned, in the Beginning, that we could not expect better of you under this Circumstance. But then you have, at *present*, an Opportunity to do us Justice: For, since we are under the same Hardships and Incapacities with *other Dissenters*, you ought to declare, that you look upon the *Jews* with the same Tenderness as you look upon *other Dissenters*; that when the *DISPUTE* shall be *adjusted* about *what Time is proper*, you will shew the same Indulgence to the *Children of Israel*, as to the *Disciples of Calvin*; that either Sect stand in the same Predicament with you; and that, after the Example of the Apostle *PAUL*, you will give Toleration to the *JEW* first, and also to the *Gentile*.

It might be expected, considering how long we have suffer'd ill Usage, that you might think it Time to give us better. From a Passage which I find inserted in your learned Countryman, *CAMBDEN'S BRITANNIA*, by the present Lord BISHOP of LONDON [Vol. I. P. 535.] it appears, 'That the *Jews* flourished mightily in *London*, a little after the Conquest, being encouraged particularly by *William Rufus*. But their Wealth, says his Lordship, in succeeding

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‘ succeeding Times, did them great Injury, when
 ‘ they were miserably tortured by King *John*, to
 ‘ discover and deliver up their hidden Treasures.
 ‘ In the 11th of *Edward the First*, their Synagogues
 ‘ were all pluck’d down; and in the 16th Year of
 ‘ that King, they were all banished, to the Num-
 ‘ ber of Fifteen Thousand *; but their Riches were
 ‘ all to be left behind, and they were not allowed
 ‘ to take any Money or Goods along with them,
 ‘ save only for the necessary Charges of their Trans-
 ‘ portation.’

I WAS exceedingly glad of this impartial Testimo-
 ny from a *Christian Bishop* of so great Credit and
 Authority, because a learned *English Lawyer*, the
 Lord Chief Justice COKE, hath adhered to the Letter
 of the Law against us, as the Truth of our Case:
 He hath assigned our Expulsion to no other Cause
 than our *Usury*, and relates it to have been effected
 by no other Means than putting a *Stop to our Usury*;
 whereas the said *Lord Bishop* imputes it truly and
 candidly to the *Oppression* and *Avarice* of the Times,
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THE laborious *Antiquary* STOWE, in his *Survey of*
London, relates, [*B. 3. P. 54.*] ‘ That King JOHN,
 ‘ in the 11th Year of his Reign, commanded all the
 ‘ *Jews*, both Man and Woman, to be imprison’d,
 ‘ and grievously punished, because he would have all
 ‘ their Money. Some of them, says he, gave all they
 ‘ had, and promised more, to escape so many Kinds
 ‘ of Torment; for every one of them had, at the
 ‘ least, their Eyes pluck’d out. Amongst whom there
 ‘ was one, who, being tormented many Ways, would
 ‘ not ransom himself till the King had caused (every
 ‘ Day)

* Lord Chief Justice Coke, who speaks of their Expulsion
 from the View of Records, numbers the *Jews* who went away,
 at fifteen thousand and threescore. 2 Co. Inst. Statut. de *Judaismo*.

Day) one of his great Teeth to be pluck'd out, by the Space of seven Days ; and then he gave to the King Ten Thousand Marks of Silver, to the End they should pull out no more. The said King, at that Time, spoiled the Jews of Sixty six Thousand Marks of Silver.'

THE same Author mentions, that, in the preceeding Reign of Richard the First, the Jews at Norwich, Bury, St. Edmund's, Lincoln, Stamford, and Lynn, were robb'd and spoil'd. And at York, to the Number of five hundred, besides Women and Children, entred a Tower of the Castle, proffering Money to be in Surety of their Lives, but the Christians would not take it ; whereupon they cut the Throats of their own Wives and Children, and cast them over the Walls on the Christians Heads, and then entring the King's Lodging, they burned both the House and themselves.'

IN the 26th of Henry the Third, the Jews were constrain'd to pay to the King Twenty thousand Marks, at two Terms in the Year, or else to remain in perpetual Prison.

IN his 35th Year he exacted inestimable Sums of all rich Men, namely, of Aaron a Jew born at York, Fourteen thousand Merks for himself, and Ten thousand Merks for the Queen. And before that Time, he had taken of the same Jew as much as in all amounted to thirty thousand Merks of Silver, and Two hundred Merks of Gold for the Queen.

IN the 16th of Edward the First, all the Jews in England were, (in one Day) apprehended by Precept from the King, but they redeem'd themselves for Twelve thousand Pounds of Silver : Notwithstanding which, in the 19th of his Reign, he banished them all, as is afore mentioned, giving

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FROM this Period, anno 1291. we had no Re-admission into *England*, till 1655. being kept in Banishment Three hundred and sixty four Years. It was then the Wisdom of *Oliver Cromwel* that brought us into this Country again, by a Treaty with *Manasseh Ben Israel*, wherein the *Jewish Nation* were restored to the Exercise of their Trade and Worship in *England*.

As it is but *Fourscore* Years since our Re-admission, our Fathers, for the most Part, were *Aliens* by Birth, and could not claim a *natural Right* to the Privileges of the Community. They could only be received as *Foreigners*, with proper Encouragement to trust their Families and Effects under the public Protection. But, in this Course of Time, the *Jews* of *Cromwel's* Days are dead, and we their Children are *natural born Subjects* of *Britain*; so that what Incapacity or Disability may remain upon us, is entirely to be laid to the Charge of Religion, and is an Hardship upon us for *dissenting from the National Establishment*. This is our Grievance, and this we hope will at length have Redress; that the War
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which hath been carried on against us almost ever since the *Norman Conquest*, may now be brought to a Conclusion, and that we may not be oppressed any longer, for no other Reason, than that, *After the Way which Men call Heresy, we worship the God of our Fathers.*

WE ought not to impute any cruel Disposition to the good *People of England*, but to the Prejudices against us, which were fomented by the *Arts of Bigotry and Priestcraft*, or encouraged by the *private Views of Princes*: Insomuch, that it was our Misfortune to be banished from *Rome* by *Tiberius*, for the Fraud of a few of our Religion, in seducing a *Roman Lady*: We were, for no better Reason, banished out of *France* in 1253. and the Catholick King *John the Second* forced *Three hundred thousand Jews*, in one Day, out of the *Dominions of Spain*.

I have already said, and I cannot but insist, with humble Submission, that it is Time we should be differently treated by the Christian World; and that, as you have taken the *Covenant of Grace* entirely from us, you ought, in common Justice, to leave us in quiet Possession of the *Rights of Nature*.

IN what Manner, or to what Degree, the *Legislature* ought to indulge us, must be submitted to their Consideration, and must be determined from a Variety of Circumstances; but whatever they grant to other *Dissenters*, will, by undeniable Parity of Reason, be due to us, unless it could appear that we are not *Dissenters*, because we are *Jews*; whereas there is not a more common Case in this great City, than to see the *Jew* and the *Dissenter* blended together in one and the same Person.

It were needless to name a great Number of Persons in this Predicament, when there are two of such Notoriety as the venerable *P——r W——t——r*,
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How great Analogy there is in general between the *Dissenters* and *Jews*, and how easily we are to be mistaken for each other, wants no other Witnesses than the *Pastors* of each Perswasion. How happily do they concur in the *black Cloak* and the *short Bib*? How perfectly does the *dirty Phiz* of a *French Refugee* accord with the *sable Hue* of a *Rabbi* in *Israel*? How exactly alike are the *Size of their Consciences*, and the *Reach of their Understandings*; their *Zeal for Works of Faith and Piety*; and, above all, for the *ready Penny*?

THIS *Similitude of Circumstances* is the Ground of our just Confidence, that there will be no *Difference of Indulgence*. We are perfectly reasonable in our *Desires*; we want no more than what you allow them; we think ourselves as well qualified to govern *Corporations*, to sit in that grave Assembly the *City Common-Council*, and to make a *Jobb* of my *Lord Mayor's House*, as the most religious *Elder of Salters Hall*. We concur with them entirely, that it is respectively our *Right by the Law of Nature*; and we humbly

bly perswade ourselves, that no Distinction will be made by the *Law of Grace*.

WE have now stated our Case to the *impartial World*. We are willing to be judged, even by the *Reverend Bench*, whether our Complaints are not well grounded, and our Desires just. We have nothing further to propose, than to attend our *Dissenting Brethren, in a Body*, whenever a *Petition for the Repeal of the Tests* is to be presented: And we accordingly intend, *on that Day*, to march in a *solemn Procession* through the Streets of *London*, from our *Synagogue in Bury Street*, with our *Priests*, and our *Law*, and *Aaron's Bells* at the Head of us. If this moving Appearance shall not have its Effect, we must despair of being restored to our *natural Rights*. But, as *You, Sir*, have Power to assist us in our *pious Design*, we hope you will imitate the Pattern set before you by the *Apostle Paul*, who, *unto the Jews*, became as a *Jew*, that he might gain the *Jews*; and, if you protect the *Children of Israel* in this emergent Affair, we will promise you, whenever you come amongst us, the *first Cut of the Paschal Lamb*, and the *chief Seat in the Synagogue*.

I am, with all Respect to your Person and Character,

Your most devoted,

From the Place of my Sojourn-
ment in *Synagogue-Lane, Bury-
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Humble-Servant,

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